/190/

161 Without the Šavajé of the south horde, the total figure
[162] thus comes to 815; with the Šavajé, 831 persons. Therefore, on the average, there are seven to eight persons in one house.

[131] For the large area that the Karajá inhabit (about 800 kilometers in length), the population is thus very small. It is indeed possible that it was once larger, though the huge figures
162 of earlier reports seem greatly exaggerated. The small number
164 of youths and maidens is striking. Perhaps maidens were kept hidden from me; perhaps, however, very many young persons were in fact victims of the measles epidemic which, according to statements by the Indians, raged terribly among the young people in 1906 or 1907 (1). For the present, no retrogression is

1. In 1908 very good health conditions seemed to prevail among the Karajá. It was only in the village on the mouth of the Tapirapé that many small children were suffering from a kind of whooping cough. From July to the end of October, as far as I know, only one child and two old men died. I did not observe any births, but obviously several were imminent in a short time.

163 to be seen. The number of children seems appropriate for the
589 conditions, about three children to a family. There were a few
581 middle-aged bachelors; their influence on the male youth is not good. They preach the ideal of bachelorhood, which the young try to emulate, and all the more since, with marriage, they are obliged to undertake hard daily work (fishing, laying out plantings). More than one told me that he did not want to marry, because then he would have to work so much. The parents seem to work against this, however.

175 If we look more closely at the relationship of the south
167 horde to the north horde, it seems that the south horde originated only within the course of the last hundred years. The Karajá thus seem to be in the process of migrating to the south. We have the following information about the dwelling sites of the Karajá:

/327 cont./

844 washed once more and again rubbed. After this it is wrapped
845 in a small net covering. Deformed children (blind ones, too)
[847] are drowned in the river by the mother; this is not regarded as
wrong. Only well-formed children are raised, even when they are
all girls. Nothing could be learned about the treatment of twins;
● 163 such a case had "not yet occurred." The families, on the aver-
age, have two to four /328/ children; five are already regarded
as many. There are said to be even more children in one family,
862 however. The child is nursed for several years, and even chil-
dren five or six years old still run to their mother in order to
appease their hunger.

553 Children are given their names at birth by the grandparents
[603] on the paternal and maternal side. They keep these names all
[551] through life. Many Karajá bore Christian names, which were
[997] given them by the Brazilian boatmen; there are said to be only
551 one or two actually baptized Karajá in São José. I obtained
quite a number of given names for persons of both sexes; unfortu-
nately, translations of them could not be obtained. It is only in
the following names that familiar syllables may be separated out:
mãŭzĭ = addition to pottery clay (see above, p. 209); kūlĭ =
tapir; ănănlŏă = cat; ănlŭāzĭ = jaguar-zi (zi = egg; possibly
misheard for ti = bone). For the rest of the names, see the word
list /untranslated; see the foreign text, pp. 454-455/.

852 Soon after birth the children have their ear lobes pierced
for the insertion of the ear tulips (kūădjŭ), which are later re-
placed by the ear rods; it is only later that the lip-hole is pierced
for the boys. Both procedures take place without any further
ceremony.

291 The boys run about naked; girls wear a black string-belt.
561 It is only at the age of 9-12 that the boys tie the penis up and the
girls hang the bast apron over the belt. From then on the boys
301 live with the young men. As insignia the children wear arm cuffs,
calf and ankle bands, the latter of which are already removed by
the boys at the age of six to eight years.

Brazil.

593 The husband does not eat with his family, but instead
[969] with the family of his married sister, and is considered a member of his sister's family. Secondly, his share of the pro-
[768] ceeds of the day's hunting and fishing, does not go to his own hut, but to that of his sister; and, lastly, if his wife should die leaving dependent children, they are taken in charge by her parents and the widower again becomes one of the bachelors.

582 A Karayá woman is not permitted to marry an alien, unless
648 he will become adopted, or naturalized, into the tribe, and will consent to reside permanently at the wife's native village.
593 The Karayá wife appears to be considered the equal of her husband in many respects, for he never takes any important step in life without first consulting her. Even the village chief divides his honors with his wife. Furthermore, the wife as
[962] well as the husband, has an important part to perform, not only in the family, but in the social economy of the village; though her part is to do the heavy, laborious work, while her man does the light and fancy-work; his only heavy work being to hunt and fish.

595 The men usually have but one wife, though a few have
582 two. One reason for having two wives seems to be owing to the custom prevailing among nearly all South American tribes that the young men marry the older women, and the old men marry the young women. Therefore, when the first wife becomes old, her young husband takes to himself a youth-
●163 ful wife. Perhaps this custom of the young men marrying the
[582] older women will account in part for the small number of
[862] children born to these primitive races; though another reason may be that children are allowed to nurse until they are six
171 or seven years of age. The custom of aged men marrying girls fourteen or fifteen years of age is common among the
847 civilized people of Brazil. Abortion among the Karayá is
586 practiced only when the husband demands it. Whenever a
587 couple cannot live together harmoniously, the husband is allowed to trade his wife for another woman. If he should drive her away, he will not be permitted to marry another
000 woman, though he may take a concubine. The adulterous